A GODLY *ſermon preached* in the Court at Greenwich the firſte Sonday after the Epiphanie,

Anno Domini. 1552.

And in the ſixt yere of ỹ raigne *of king Edward the ſixt, the right* godly and vertuous king of famous and bleſſed memory.

By B.G.

Imprinted at London by *Henrie Middleton*, for *Thomas Man.*

1581.


BRITISH MUSEUM
ET MON

¶ A SERMON preached in the Court

at Greenewitch the firſt Sonday after the Epiphanie An. Do. 1552.

The Goſpell appointed for that day taken out of the ſecond chapter of Saint Luke the Euangeliſt, beginning at the 41. verſe and continuing to the end of the chapter.

41 *Now his parentes went to Ieruſalem euery yeare, at the feaſt of the Paſſouer.* Chap. 2. ver. 41.

42 *And when he was twelue yere olde, & they were come vp to Ieruſalem, after the cuſtome of the feaſt.*

43 *And had finiſhed the dayes thereof, as they returned, the child Ieſus remained in Ieruſalem, & Ioſeph knew not, nor his mother,*

44 *But they ſuppoſing that he had bene in the company, went a dayes iourney, & ſought him amongſt their kinſefolkes*

folkes, & acquaintance.

45 And when they found him not, they tourned backe to Ieruſalem, & ſought him.

46 And it came to paſſe three dayes after, that they found him in the temple, ſitting in the middeſt of the Doctors, both hearing them, and asking them queſtions.

47 And all that heard him, were aſtonied at his vnderſtanding, and anſweres.

48 So when they ſawe him, they were amazed, & his mother ſayd vnto him, Sonne, why haſt thou thus dealt with vs? beholde, thy father and I haue ſought thee with heauy hearts.

49 Then ſaid he vnto them: howe is it that you ſought me? know ye not that I muſt go about my fathers buſineſſe?

50 But they vnderſtoode not the worde that he ſpake to them. &c.

FOR SO MVCH as the whole Goſpell, is more full of matter & plenteous in myſteries, then that it can well be diſcuſſed within the limits of one ſermon: I haue taken for this time to intreate vpon this one ſentence ſpoken by Chriſt vnto his parentes verſ. 49. *Know ye not that I muſt go about my fathers buſineſſe?* being content to omit the reſt, taking onely ſo much of the reſt, as ſhall ſuffice to declare the occaſion whereupon he ſpake theſe words for the fuller vnderſtanding of the ſame. Ye ſhall therfore vnderſtand that when our Sauiour was come to the age of twelue yeares, giuing attendance vppon his parentes to Ieruſalem, at the ſolemne feaſt of Eaſter, whither they yearely did repayer at that time of ſincere deuotion and for the obedience of the lawe. After that Ioſeph & Mary had deuoutly paſſed the dayes of the feaſt, & were returned home, it came to paſſe (not through blind Fortune but by God his pro- Exod. 23. 14. 15.

 uidence

prouidence, that his glorie might appeare) that the bleſſed ſonne Ieſus taried behind at Ieruſalem, & while his parents, either not taking good heede of him, or elſe going a part in ſundry companies, either of them truſting he had ben with the other, they went one daies iourney before they miſſed him: But after he was found wanting, they ſought him diligently amongeſt their kinſefolkes and acquaintance, but found him not. Which was vndoubtedly vnto them a very croſſe of bitter affliction. So doth God many times exerciſe his elect & choſen with aduerſity for their trial, & to keep them in humility. Whē they were returned to Ieruſalem and had long ſought him with ſorowful hearts, after three dayes they found him in the temple. Here by the way me thinke the holy ghoſt teacheth vs a ſpirituall doctrine, and that right neceſſarie: So long as wee ſeeke Chriſt in our owne kinſefolkes, that is, our owne inventions & deviſes, wee finde him not, but to finde Chriſte, we muſt accompanie theſe god-

godly persons Ioseph and Marie vnto the Temple of his holy worde, there Christ is found vnto so many as seeke him with such humble spirits & meek hearts as Ioseph & Mary did. They found him in the tẽple not idlely occupied as many are, not mumblinge things he vnderstoode not, *Sine mente sonum*, a confused sounde without knowledge. But they found him occupied in the father of heauen his businesse, as all men should be in the temple, either in speaking to God by humble and harty prayer, or hearing God speaking to them in his moste blessed word. So was Christ occupied amongst learned men and apposing them. Where he teacheth vs to be alwayes as glad to learne as to teache. It is a probable coniecture that he opened to them the Scriptures which spake of Messias: a matter then in controuersie. But whatsoeuer their matter was, the Euangelist sayth, *He made them all astonied at his vnderstanding & answeres. vers. 47.* So the glory of his godhead euen then began to shine.

where we may marke the wonderfull power of the Gospel: Euen the harde hearted that will not receiue it, yet the bright beames of the trueth shining therein maketh them astonied. It causeth also the godly to marueile, as Mary and Ioseph, but their admiration alway ended with ioye. Yet notwithstanding his heauenly maiestie made al men to wonder, his mother thought she had some cause to expostulate with him for the greate feare he had brought vpon them, casting them into a doungeon of sorrowes, and complaining, saide. *Sonne why hast thou &c.* She seemeth to charge him with the first precept of the seconde table, that he had not wel intreated his parents. But Christ so shapeth his answere, that he taketh away al her complaint. Teaching vs how the precepts of the seconde table may not be vnderstand in any wise to be a hindrãce to the first. *Wist ye not that I must go about my fathers businesse?* ver. 49. where our duety & seruice to God commeth in place, all humaine seruice and obedience, which

Act. 4. 13. 14. 16.

which might be a hindrance thereto, to whom so euer it be, Father, or Mother, King or Kesar must stand backe and giue place. Besides this, he teacheth vs here a most necessary lesson, for al men to knowe and beare away, which is, that his whole life and death was nothing else but a perfect obedience to the wil of his heauenly father, & that he was alwaies most busily occupied therein: And teacheth vs, that if we looke by adoption to be brethren & coheirs with Christ of his fathers kingdome, we must also with our maister and Lorde yelde vp our selues wholly to our heauenly father his will & alwayes be occupied in his busines. *Exemplum dedi vobis. &c. I haue giuen you an example, that ye should do, euen as I haue done to you*: Which lesson being so necessary for al christians to be kepte, & the breach thereof cause of al iniquity: I thought it good to passe ouer other places of ghostly instructiō which this gospel might minister, & to tarry vppon this one sentence. *Know ye not how I must go about* Ioh. 13.15.

bout my fathers busines? Intending to shew in order how all estates of men, the clergy, the nobilitie and the commonalty, are vnder the bande of this obligation *Oportet &c. we must*: and ought of necessity to be occupied in the father of heauen his businesse. But firste of all mystrusting wholy mine owne strength, I craue ayde of you by your deuoute prayers.

Prayer.

Conatus rex Christe meos tu dirige semper,
Et mihi sit fœlix te duce principium.

Luk. 2. 49. *Knowe you not that I must go about my fathers businesse?*

After that our first parents through disobedience and sinne had blotted & disfigured the liuely Image of god, wherunto they were created, & might haue liued alway, in a conformitie to the will of God: Man was neuer able to apply himselfe to God his fathers busines, nor yet so much as to knowe
1. Cor. 2. 14. what apperteined therto. *The naturall*

man

man (ſayeth Paule) *perceiueth not the thinges of the ſpirite of God &c.* Heb.1. 3. & 2.16. Til Chriſte the very true Image of God the father did come downe and toke mans nature vpon him: Which diſcent as he declareth was to fulfil for vs the will of his father, that *like as by diſobedience of one man many were made ſinners, So by the obedience of one (Chriſt) many might be made righteous. What time as he became obedient vnto death, euen the death of the croſſe.* Rom.5.19. Philip. 2. 8. Which obedience leſt carnall men ſhoulde chalenge to ſuffice for them, howeſoeuer their life be a continuall rebellion againſt God & his holy will (ſuche as there be a greate number, and haue bene in all ages) Saint Paule wipeth them cleane away, Saying *Chriſt hath become ſaluation* (not to all) *but to all that obey him*. Heb.5.9. Let no man therefore flatter and deceiue him ſelfe, if we wil chalenge the name of Chriſt his diſciples, if we will worthely poſſeſſe the glorious name of Chriſtians, we muſt learne this leſſon of our maiſter, to be occupied in our heauenly fathers buſines,

sinesse which is to flie our owne will (which is a wicked and wanton will) & wholly to conforme our selues to his will, saying as we are taught. *Fiat voluntas tua, thy will be done*: which as Saint Augustine saith; *The fleshly man, the couetous, aduouterous, rauenous or deceitfull man can neuer say but with his lippes from the teeth forward, because in his heart he preferreth his owne cursed will, setting aside the will of God.* Nowe forsomuch as the greatest parte of the world haue at this day forsaken their fathers businesse, applying their own, and are altogether drowned in sinne: For, *The whole head is sicke & the whole heart is heauy. From the sole of the foote to the head, there is nothing whole therein &c.* And as Saint Paule saith. *All seeke their owne, & not that which is Iesus Christes.* And I am here ascended into the high hill of Sion, the highest hill in all this realme. I must needes as it is giuen me in commission, *Cry aloud & spare not: lift vp thy voice like a trumpet, & shew my people their transgressions.* I must crye vnto all estates aswell of the

Math.6.10.

Esai.1.5.6.

Philip.2.21

Esai.58.1.

the Eccleſiaſticall miniſterie, as of the ciuill gouernaunce, with the vulgare people. But forſomuch as example of holy ſcriptures with experience of Chriſts church in all ages hath taught vs that the fall of Prieſtes is the fall of the people, and contrariwiſe the integrity of them is the preſervation of the whole flocke: And the miniſters as Chriſt ſaith, *being the light of his myſticall body, if the lighte be turned into darkeneſſe, there muſt needes followe great darkneſſe in the whole body.* I think it conuenient to begin with them which ſeeme to haue brought blindnes into the whole body, making men to forget their heauenly fathers buſineſſe. They which ſhoulde haue kept the candle ſtill burning: theſe will I chiefly examine in ẏ buſineſſe which Chriſte ſo earneſtly committed to all paſtors before his aſcention: when he demaunded thriſe of Peter if he loued him, and euery time vpon Peters confeſſion, enioyned him, ſtraightly to feede his lambes & ſheepe. Wherin we haue the true triall of all miniſters,

Math. 6. 22. 23.

Ioh. 21. 15. 16. 17.

who

who loue Christ, who apply his busi-
nesse. But to consider how it hath ben
forgotten in the church many yeares,
it mighte make a Christians harte to
bleede. He that wrote the generall
Fasciculus temporum. Chronicle of all ages: when he com-
meth to the time of Iohn the 8. and
Martin the seconde Byshops of Rome
about 600 yeares agoe, conferring the
golden ages going before with the
iniquitie of that time: when through
ambition, avarice & contention, the
office of setting forth Goddes word
was brought to an vtter contempt &
troden vnder foote. In token whereof
the Byble was made ỹ Bishops foote-
stoole, he falleth to a sudden e-
clamation & complaineth thus with the la-
mentable voice of the prophet Ieremy
Lamen. Iere. 4. 1. *Helas, Helas, O Lorde God: Howe is the*
golde become so dimme? How is the goodly
colour of it so sore changed? O moste vn-
gratious time (saith he) *wherein the holy*
Psal. 12. 1. & 14. 3. *man faileth (or is not) all truethes are*
diminished from the sonnes of men: there
are no Godly men left, the faithfull are
worne out among the children of men.

In

In that time as it appeareth both by this hyſtory and others, ambition & gredy auarice taught miniſters to ſeek & cõtẽd for liuings, who might climb the higheſt by vtter contempt of their office, and of our heauenly fathers buſineſſe: And ſo to make *Chriſte his flock a ready pray for the diuel, who goth about like a roaring Lyon ſeeking whome he may deuour.* Then the Biſhop of Rome abuſing alwaies Peters keyes to fill Iudas Satchels, diſpenſed with all prelates (that brought any mony) from obeing of Chriſtes commiſſion giuen to Peter, Feede, Feede, Feede, my Lambs and my ſheepe, and ſtretched it ſo largely, that in ſteade of feeding Chriſte his Lambes and ſheepe, he allowed them to feede Hawks, Hounds, and Horſes (I will not ſay) Harlottes. Then in ſteede of *Fiſhers of men*, he made them to become fiſhers of benefices & fat liuinges. He brought preaching into ſuch a contempt, that it was accompted a greate abſurdity for a Cardinall to preach, after he had once beſtred his Moile. But let vs ſee after

1. Per. 5. 8.

Math. 4. 19.

faſciculus temporum.

S. Barnard. after, how this euill encreased. S. Bernard in his time aboute 200 yeares after lamented, ỳ when it seemed ỳ open persecutoin of Tyrants & Heretikes was ceased in the Church, then an other persecution farre worse, and more noisome to Christes gospell did succeede, when the ministers, Christes owne friends by pretẽce, were turned
Psal. 38. 12. into persecutors. *My louers & my friendes stande aside from my plague, & my kinsmen stand a far off.* The iniquitie of the Church (Sayeth Bernard) began at the elders. *Heu, Heu, Domine*
Bernard. *Deus, &c. Alas, alas, O Lorde God, they are the formost in persecuting of thee, whiche are thought to loue the chiefest place or preheminence in the Churche.* This complaint with much more to long to be rehearsed, made Saint Bernard in his time against the Prelates of Rome, nothing afraide in the same place (for obscuring of Christe his Gospell) to cal them Antechristes, and for murthering of silly soules redeemed with Christ his pretious bloude, he maketh more cruell persecutors of Christe

Christe, then the Iewes, whiche shed his bloud. If the iniquitie of Rome 400. yeares agoe, was so great, & since hath not a little increased, it was high time ỹ God should open the eyes of some Christian princes to see the great abuses and enormities of Romish Byshoppes, and to deliuer Christes gospell out of captiuity, & to bring down his hornes, whose pride (if he mighte haue had successe in his tiranny) began to ascend with Lucifer aboue the starres. It is not many years agoe, that a champion of his named *Pelagius*, writing against *Marcilius Paduanus*, in defence of Rome, hath not bene ashamed to leaue in writing, that ỹ pope, *quodãmodo*, after a sort doth participate both natures, the Godhead and manhod with Christ: and that he may not be iudged of the Emperour, because he is not a meere man, but as a God vpon earth, & God (saith he) may not be iudged of man. What intollerable blasphemy is this? If I had not read it my selfe, I coulde scarsly beleeue any such blasphemy to proceede frõ him

which professeth Christ. Doe you not perceiue plainely the hissing and poyson of the old serpent, when he tempted our first parents, & promised they should becõe like Gods? A vile wretched creature, wormes meate, forgetting his estate, must become a God vppon earth. Such Gods shall followe *Iupiter*, *Mars*, and *Venus*, into the pit of damnation. But some will say, what should we speake so much of the Byshop of Rome, is he not gone? his popower taken away? If preachers would let him alone, the people would sone forget him. Truly for my part, if I had that gift, strength & calling, I had rather (though I were sure to smarte therefore) speake against his enormities in Rome, then to speake of them here. And I thinke no man beareth (at least I am sure no man ought to bear) any malice or euill will against his person, in speaking against his vice and iniquitie. *Wee fight not (Saith Sainte Paul) against flesh and blond, but we fight against the prince of darkenesse &c.* When any wicked man aduersarie to God

Ephes. 6, 12.

and

and his worde assayleth vs, we muste take him for no other but as an instrument of the diuel, and Satan himselfe to be our enimy and none other: And euen as when an enimy assaileth vs on horsebacke, we wishe to ouerthrowe the enimy, and win the horse, which may be profitable vnto vs: So if the diuel could be cast out of such instruments as he hath in Rome, the men woulde become profitable members of Christ. But if the diuel sit so fast in the saddle, that he cannot be turned out, we cannot amend it. Yet our duty is to pray vnto God for them, and to hate non of Gods creatures, but rather that which Sathan hath depraued. *Si forte Deus conuertat corda eorum. If peraduenture God will turne their hearts.* But notwithstanding their faultes ought to be chiefly told them in their presence, yet not there only, but euen here amongst vs also, although it cõe not to their eares, it is not a litle expedient oftentimes to cry & thunder against their errours & vices. Chiefly that so oft as we heare it, we may giue Augustine.

god thankes(as we are moſt bounden) for our deliuerance from ẏ captiuity of Babylon as Saint Peter him ſelf by ẏ mind of ancient writers called it. Examples hereof we haue in the Scriptures, the ſong of the Iſraelites after their deliuerance out of Egypt, and afterwardes when they were deliuered by *Debora* from the tyranny of *Siſera:* and after the deliuerance from *Holofernes*, by *Iudith*. We muſt be thankful, leaſte for our vnthankfulneſſe God ſuffer vs to fall into a worſe bondage then euer we were in. But moſte of all it is profitable that we may from our hearts renounce with Babylon all the vices of Babilon. For what did profite the deliuerance out of Egypt to thoſe ẏ ſtil did carry Egypt in their mindes through the deſart? What did it availe the deliuerãce out of Babylon to thoſe that did bring Babilon home to Ieruſalem? I feare me yet in Englande a great many like fleſhly Iſraelites, are weary of the ſweete Manna of the Goſpel, & ſauour of the fleſhly Egipt, deſiring to liue ſtil vnder the bondage of

1. Pet. 5. 13.

Exod. 15. 1.

Iud. 5. 1.

Iud. 16. 1.

of *Pharao*. But moſt of all it is expedient now for my purpoſe to ſpeake of that Sea, from whence ſo farre as euer I could learne, thoſe intollerable abuſes haue ouerflowne, and are come among vs: which as yet are great enimies to Chriſtes Goſpel here in England, making his miniſters to ſet aſide his buſineſſe. Suche abuſes as can not yet be driuen away, nor ſent home to Rome to their father. I meane of diſpenſations for pluralites, and tot quots, with diſpenſations for non reſidents, which auarice & Idlenes tranſported hither from Rome: But for ỳ they ſauour ſweete for a time to carnall men, they haue ſo many patrones they can not be driuen away, with other abuſes: And becauſe they are accounted to ſtand by Law, they are vſed as clokes for iniquitie. Theſe may well be likened vnto thoſe fatlinges which Saule againſt Gods commandement did keepe aliue, when he vanquiſhed the Amalekites. And truely till there bee ordeined ſome Godly lawes, to baniſh theſe with other abuſes, 1.Sam.15.9.

ſes, Gods wrath is kindled againſt vs to deſtroy all ſuch as are the mainteiners of them. So long as it ſhalbe lawfull for men to haue ſo many liuinges, as they can get, and diſcharge neuer a one, and ſo long as men may haue the liuings to lye where they will in idleneſſe farre from their cure, fatting thẽſelues like the Diuelles Porklings, and let a thouſand ſoules periſhe for lacke of ſpiritual foode, God his buſines ſhall neuer be well applied, nor his goſpel haue ſucceſſe in England. It is pitty that euer it ſhoulde be needefull, to wiſhe any lawes to be made by man to bring miniſters of Gods word to doe their duety, being ſo plainely expreſſed in God his lawe. If our hearts were not hardened more then Pharao, our eyes of iudgement more blinded with vnſenſiblenes of heauẽly thinges then the Sodomites, wee ſhould tremble & quake more at one threatning of Gods vengeance againſt negligent paſtors that feede themſelues, that ſet aſyde their heauenly fathers buſines, whereof the ſcripture is

full

full in euery place, then wee ſhoulde feare al the powers vpon earth, which as Chriſte ſaith, hauing power of the body cannot hurt the ſoule. Oh Lord howe dare men be ſo bolde to take on them the name of Chriſt his miniſters, and vtterly refuſe the worke of their miniſterie, by leauing their flock, god his word being ſo plaine againſt thē? I maruel not ſo much at blind baierds which neuer take Gods book in hād, ignorance hath blinded them, they know not the price of mans ſoule: but truely I could neuer maruell inough at learned men, whiche read the ſcriptures, where their hearts and vnderſtanding ſhoulde be when they reade almoſt in euery leafe of ſcripture, beſides all ancient writers, their owne ſharpe ſentence & iudgement, which a whole day were too little to bring them in, O mercifull God, where bee their eyes to ſee? their eares to heare? doe they thinke there is a God which will be maiſter of his word? I will let paſſe howe they are called of the holy ghoſt by moſt odious names, thecues, Math. 11. 28.

bers, hypocrites, idols, wolfes, dumbe dogs, with many ſuche like worthy their deſertes. I will onely declare, which me thinkes mighte ſuffice if there were no mo, howe the ſcripture maketh them moſt cruell murtherers and guilty of bloud. In the 34 of Eccleſiaſticus it is written: *The Breade of the needfull is the life of the poore, he that defraudeth them therof is a man of bloud.* If this ſentence be true in them that defraude the needy of their corporall foode, howe muche more are they which withhold the food of the ſoul, being the worthier part of man, guilty of bloude? And therefore God by his prophet Ezechiel telleth them, ſo many as periſhe by their negligence, their bloud ſhall be required at their handes, as men guilty of bloud. Now let them conſider if y bloud of Abell one man cried vp vnto heauen for vengeance againſt Cain: what an horrible cry ſhall the blond of a thouſand ſoules make before the throne of God, aſking vengeance againſt that wicked Paſtor which moſte cruelly hath

Eccl. 34. 22

Ezech. 3. 10 & 33. 8.

Gen. 4. 10.

hath hungered them to death in with-holding from them the foode of life? The gold they lay vp yerely brought far of by farmers, their Rings & Iewels, their fine apparell, their beddes they lye in, their meate and drinke, being the ſpoile of the poore, cry all for vengeance. The ſtones in the wal, the timber ouer their heades cry for vengeance. Alas how far are they frō excuſing thēſelues with Saint Paule, ſaying to the people of Epheſus. *I take you to record this day I am pure frō the bloud of all men, for I haue ſpared no labour but haue ſhewed all the counſel of God vnto you.* But alas theſe mē may rather ſay, that they haue kept counſell of Gods counſell. And where Saint Paule preached publiquly and by houſes, theſe mē keepe ſilēce leaſt they ſhould diſquiet the diuell in his forte, of whome Chriſte ſaith, *When a ſtrong man armed watcheth his houſe, the thinges that he poſſeſſeth are in peace &c.* They ſay with the euill ſeruaunt, *My maiſter is long a comming, & ſo beats his fellow ſeruants*, like cruel murtherers

Haba. 2. 11.

Act. 20. 26.

Luk. 11. 21.

Mat. 24. 48.

rers & tyrantes whose iudgment shal be straighter thē any Pharao, Nero, or Domitian that euer reigned. But alas it healpeth nothing to call or cry vpon them. *They haue hardened their heartes as an Adamant stone. Lazarus hath liene so long buried and stinking in worldely lustes and sensuality, the preacher can not call him out, nor yet remoue the graue stone.* What shall I then do? I must cal vnto you most noble Prince, & Christes annointed.

Zach 7, 12. Ioh. 11, 39.

I am come this day to preach to ỹ king, and to those which be in authority vnder him, I am very sory they should be absent which should giue example, & encourage other to the hearing of Gods word. And I am the more sorie that other preachers before me complaine much of their absence: But you will saye, they haue waighty affaires in hande. Alas, hath God any greater businesse then this? If I could cry with the voice of Stē-tor, I shoulde, I shoulde make them heare in their chambers: But in their absence, I will speake to their seates.

The king being absēt, these words were added.

as

as if they were preſent. I will call vn-
to you noble prince as Chriſtes an-
noynted. Chriſtes little flocke here in
England, whome he hath committed
vnto your chardge which wander by Math. 9. 36
many thouſands, as ſheepe hauing no
paſtors, they cry all vnto you for
ſuccour, to ſende them home their
ſhepheards, to the end, that for things Gal. 6. 6.
corporall, they may receiue ſpiritual:
& to let one paſtor to haue one onely
competent liuing, which he may diſ-
charge. They call vpon you to expel
& driue away the great drones, which
in idleneſſe deuour other mens labor,
that after S. Paules rule, *He that will* 2. Theſ. 3. 10.
not labor be not ſuffered to eate. The lit- threnes, 4. 4.
tle ones haue aſked bread. Chriſts little or lament.
ones haue hungered and called for ỹ Ier.
foode of ỹ goſpel a long time & none
there was to giue it thē. Now they cry
vnto you, take heede you turne not
your eares from thē, leaſt their bloud Prou. 21. 13
be required at your hands alſo, & leaſt
God turne his eares from you. *Samuel*
ſpake vnto *Saul* fearefull wordes: *Be-* 1. Sam. 15. 23
cauſe thou haſt caſt away the wordes of

the

the Lorde hath therefore cast awaye thee from beeing king. You are made of God a Paſtor, a Paſtor of Paſtors. When Dauid was annointed king in Iſrael, God ſayde, *Thou ſhalt feede my people Iſrael*; you muſt feede, and that is, to ſee that al paſtors doe their duty. The eye of the maiſter hath a greate ſtrength. Your graces eye to looke through your Realme and ſee that watchmen ſleepe not, ſhalbe worth a great number of preachers. They call vnto you to awake not only negligent paſtors, but alſo to take away other enormities, which haue followed in heapes vpon thoſe euilles, pluralities and non reſidentes. If I mighte haue time, I think I ſhuld be able to proue that the greate ſwarme of euils which reigne at this day, haue flowed from thoſe fountaines or rather puddles: But I will onely ſpeake of the greate abuſes, which by ſpoile and robbery do hide the goſpel, howe they haue enſued. Firſt of all the diſpenſations of non reſidents haue brought forth farming of benefices to gentlemen,

2.Sam.5.2. Pſal.78.71.

lay

lay men, wherein they haue founde such sweetenes and worldly wealth, that preachers can not haue them, they wil be perpetual farmers. Which hath opened a gappe for the Heathen as Dauid saith, or else for cloked christians, much worse then heathen, who haue entred into Christes inheritance, spoiled his holy temple, & robbed his gospell. Such seeme to make composition with our greate enimy Satan. The idle and idole pastor saying: *Da mihi diuitias, cætera tolle tibi. Giue to me riches, take the rest to thy share.* whome Satan answereth: *Si mihi des animas, tu cape diuitias: If thou wilt betray to me the soules, take riches for thy part.* An other gap hath bene opened, for tha the learned haue not done their dueties, no more then the vnlearned: hereby Christes vineyarde hath bene vtterly spoiled: Patrons see that none doe their duetie, they thinke as good to put in asses as men. The Byshops were neuer so liberall in making of lewde priestes, but they are as liberal in marking Psal. 80. 13.

king lewd vicars. I dare say, if suche a monster as *Deruel Gatherel* the idole of Wales brent in Smithfielde coulde haue bene well conueied to come & set his hand to a bil to let the patrone take ỳ greatest part of the profites, he might haue had a benefice. There is neuer any question how he can occupy him selfe in Gods businesse. Iohn Gerson a learned man in his time witnesseth, that whosoeuer in that time was admitted to a benefice in France, must answere to these questions. *Scis utrumque testamentum: knowest thou the old testament & the newe.* and the ignorant was put backe: but with these men it skilleth not if he neuer opened the Byble, so much the meter for their purpose, he is not able to speake against their abuses, but wil suffer thē to sleepe in their sinne. And wil you see what preposterous iudgement they vse? For all worldly offices they search meete and conuenient mē, only christen soules so dearly bought are committed without respect to mē not worthy to keepe sheepe. Your

Gerson.

grace

grace hath ſent forth ſurueiers, as moſt needefull it was, to ſee there ſhoulde be no deceipt in paimente of penſi-ons, & other offices abrode. Would to God you would alſo ſende forth Sur-ueyors to ſee how benefices are be-ſtowed & vſed: how Chriſt & his goſ-pell are robbed & diſhonored, to the great decaye of your realme & com-mon wealthe. You ſhoulde finde a ſmal number of patrones, that beſtow rightly their liuinges, ſeekinge Gods glorie, and that his worke and buſines maye be rightly applied, without Simo ny or ſeeking ther owne profite. For firſt it as almoſt generall, to reſerue the ferming to him ſelfe or his friend, and to appointe the rent at his owne pleaſure. But woorſe then all this, a great number neuer farme them at al, but keepe them as their owne lands, and giue ſome three halfpeny Prieſt a curats wages, nine or ten pounds. Eue as Ieroboam made prieſts of his owne for his hill alters to ſacrifice to his calues, that the prieſts ſhould not goe to Ieruſalem. Theſe Ieroboams will

1.Kin.13.33

neuer

neuer let the people aſcend to Ieruſalem to finde Chriſt in the Temple of his word. They began firſt with perſonages, & ſeemed to haue ſome conſciences towardes vicarages, but now their heartes be ſo hardened, all is fiſh that cometh to the net. Gentlemē are perſons & vicars both, nothing can eſcape them. There be vicarages about London hauing a thouſand people ſo ſpoiled: wherby it may appere what is done further of. Your grace may finde alſo where gentlemen keepe in their handes liuings of 40. or 50. pounds, & giueth one that neuer cometh there 5. or 6. pounds. Some chāge the ground of the benefice with their tenants, to the intent, if it be called for, the tenant ſhall loſe it & not they. Is not this a godly Patrone? It ſhall appeare alſo, I could name the place where a liuing of a hundreth markes by yere, if I ſay not poundes, hath bene ſolde for many yeares, I ſuppoſe an 100. ſaue one, & ſo continueth ſtill. O good Saint Ambroſe, if thou hadſt bene Byſhop ther, thou wouldeſt neuer haue ſuffered ſuch

Croſtwaite & Cheſwicke.

ſuch Wolues to deuour the flocke. It may well be called a deuouringe, for this liuing in a godly learned paſtors hande, mighte haue refreſhed fiue hundred in a yeare with bodily foode, & all the whole country aboute with Gods word: which as I perceiue in xx miles compaſſe hath vnneth one man to preach: and yet no place in Englād more needefull. For boyes and girles of xiiii. or xv. yeares olde cannot say ỹ Lordes prayer. Shall ſuche iniury to Chriſt & his goſpel be ſuffred in a chriſtian realm? That one enormitie crieth for vengance til it be redreſſed. What ſhal I ſpeake? Your noble men reward their ſeruants with liuings appointed for the goſpell. Certeinly I meruaile that God holdeth his hand, that he deſtroyeth not ſuch with Nadab & Abihu. Let them not abuſe Gods patiēce, for if they doe not ſhortly repente, & beſtow the liuings better, both maſter and man ſhall burne in hell fire. I am not able to rehearſe, nor yet any man knoweth al ỹ abuſes which the Simoniakes, ambitious and idole paſtors

haue brought vnto your realme. By whose euil example rauenous wolues painted Christians, hypocrites haue entered & defiled the sanctuary, spoiled Christ & his gospel, to the destruction of his flocke. How great enimies, they be to Christe, by keeping away his gospel, it shall appeare, if ye consider what superstition and blindnesse remaineth still among the people, only through lacke of faithful prechers: I passe ouer much infidelitie, Idolatrie, sorcerie, charming, witchcrafts, coniuring, trusting in figures, with suche other trumpery, which lurke in corners & began of late to come abrode onely for lacke of preaching. Come to the ministratiō of the Sacramēts set forth nowe by common authority after the first institution, they thinke baptisme is not effectuall, because it wanteth mans traditions: They are not taughte how the Apostles baptized. A greate number thinke it a greate offence to take the Sacrament of Christes bodye in their hands, that haue no conscience to receiue it with blasphemous mouthes,

Act. 8. 38.

mouthes, with malicious heartes full of all vncleannes. Theſe come to it by threes of cuſtome, without any ſpirituall hunger, & know not the end wherfore it was inſtituted. They come to the church to feede their eyes and not their ſoules, they are not taught, that no viſible thing is to be worſhipped. Auguſtine. And for bicauſe they ſee not in the church the ſhining pompe and pleaſante varietie (as they thought it) of painted clothes, candleſtickes, Images, altars, lampes, tapers, they ſay ſo good to go into a Barne, nothing eſteeming Chriſt which ſpeaketh to them in his holy worde, neither his holy Sacrament reduced to the firſt inſtitutiō. To be ſhort, the people are nowe euen as the Iewes were at Chriſtes comming, altogether occupied in externall holineſſe & culture, without any feeling of true holineſſe or of ỹ true worſhip of God in ſpirit & trueth, without the which all other is meere hypocriſie. Iohn. 4. 24. Many thouſandes knoweth not what this meaneth, but ſeeke Chriſte ſtill among their kindred, in mās inuentiōs,

Mat.15.3.9 when they can neuer finde him. As the Iewes preferred mans traditions before Gods cõmandementes, euen so is it now. Men think it a greater offence to breake a faſting day, or worke vpon a ſaints day, thẽ to abſteine from profitable labour and turne it to Bacchus feaſtes, exerciſing more vngodlineſſe that day then all the weeke, diſpiſing or ſone weary of Gods word. All this with much more commeth through lack of preaching, as experiẽce trieth where godly paſtors be. It cãnot much be merueled, if the ſimple & ignorant people, by ſome wicked heades and firebrandes of Hell, be ſometimes ſeduced to rebell againſt their Prince & lawfull magiſtrates, ſeeing they are neuer taughte to knowe their obedience & duety to their king, and ſoueraigne, ſo ſtraightly commaunded in Gods lawe. But there hangeth ouer vs a great euill, if your grace doe not helpe it in time. The diuel goeth about by theſe Cormorantes that deuour the liuinges appointed for the Goſpell, to make a fortreſſe and Bulwarke, to

keepe

keepe learned paſtors from the flock: that is, ſo to decay learning, that there ſhall be none learned to commit the flocke vnto. For by reaſon liuinges appointed for the miniſterie, for the moſt part, are either robbed of the beſt parte, or cleane taken away, almoſte none hath any zeale or deuotion to put their children to ſchole, but to learne to write, to make them prentiſes, or elſe to haue the lawyers. Looke vpon the two welles of this Realme, Oxforde and Cambridge, they are almoſt dried vp. The cruell Philiſtines abrode, enemies to Chriſtes goſpell, haue ſtopped vp the ſpringes of faithful Abraham. The decay of ſtudentes is ſo great, there are ſcarſe left of euery thouſand, an hundred. If they decay ſo faſt in ſeuen years more, there ſhalbe almoſt none at al, and then may the Diuel make a triumph. This matter requireth ſpeedy redreſſe, the miſerie of your people, cry vppon you noble Prince, & Chriſt for his flocke cryeth to you his annointed, to defende his lambes from theſe rauenous wolues,

Gen. 26. 15.

that rob & ſpoile his vincyard. Whoſe malicious endeuour, if your grace doe not ſpeedily reſiſt, there is entring into England, more blinde ignorance, ſuperſtition and infidelitie, then euer was vnder the Romiſh Byſhop. Your Realme (which I am ſorie to ſpeake) ſhall become more barbarous then Scithia; whiche leaſte God almighty lay to your graces chardge, for ſuffering the ſworde giuen to you (for the maintenance of the goſpel) to ly ruſting in the ſheath, beſtirre nowe your ſelfe in your heauenly fathers buſines: With ſtnde all theſe cormorantes by godly lawes, whiche rob Chriſtes goſpell & treade it downe.

Pſal. 14. 4. *They eate vp Gods people as it were bread.* Your grace ſhall haue more true renowne & glorie before God, to defende Chriſtes goſpel againſte them, then to conquere all Aphrica. You ſhal doe God more ſeruice, to reſiſte this tyranny of the diuell & his members, then to vanquiſh the great Turk. Cut firſt away the occaſions of al this miſchiefe, diſpenſations for pluralities

and

and totquots, for non residents, suffer no longer the tythes of the furtheſt parts of England to be due to be paid at Paules fōt. Cauſe euery paſtor, as his liuing wil extend to keep hoſpitality him ſelfe. But many thinkes them ſelues excuſed, for a yeare or two, bycauſe their liuings are taken away the firſt yeare: which vndoubtedly doeth not excuſe them for their preſence. I had rather begge, or borrowe of my friends to helpe me to meat & cloth, then ſuffer the diuell to haue ſuch libertie one yeare. It is no ſmal number of ſoules that may periſhe, by one yeares abſence. Moſes was from the people but forty dayes, and they fell to idolatrie. Howbeit, for as much as the Scripture doth allowe the miniſter a liuing the firſt yeare alſo: *He that ſerueth the Altar, let him liue of the Altar:* and againe *Thou ſhalt not muſle the Oxe that treadeth out the corne*: I doe not doubte but after your grace, with the aduice of your honorable counſell, haue conſidered, howe muche it may ſet forth Gods glorie, how many ſouls

Exod. 32. 1.

1. Cor. 9. 13.

may be deliuered from the clawes of the diuell, by sending pastors to their liuinges, the first moneth, & suffering them to haue no cloak of absence, you will soone restore the firste yeares liuing, whiche in my conscience was wrongfully taken away at the first, as I suppose, by the Bishop of Rome. But I doubt not, if all were well redressed to this, that this also should soone bee amended. Wherfore here I wil desire god, to assist your grace in the aduancemente of his Gospell, which like vnto
2. Kin. 23. 8. Iosias you haue helped to bring to lighte, where it lay hid. But yet, it is not heard of all your people, a thousād pulpets in England are couered with dust, some haue not had four sermons these xv. or xvi. years, since Friers left their limitations, and a fewe of those were worthie the name of sermons. Nowe therefore that your glorie maie be perfite, all mens expectations is, that whatsoeuer anie flatterers or enimies to Gods word shoulde labour to the contrarie, for their owne lucre, your

your grace will take away al such lets and abuses as hinder the setting forth of Gods moste holy worde: and to withstand all such robbers, as spoile his sanctuary: trauiling to send pastors home to their flocke, to feede Christes Lambes & sheep, that al may be occupied in the father of Heauen his busineſſe. And for this your trauaile, as Saint Peter saith, *When the Prince of all Pastors shall appeare, you shall receiue an incorruptible Crowne of glorie.* 1. Pet. 5. 4.

And thus farre concerning the Ecclesiasticall ministerie.

But now to come to the ciuill gouernance, first, to all of the nobilitie, magistrates & officers, al these must at al times remēber, *They must be occupied in their heauenly fathers busineſſe.* They haue receiued all thir nobilitie, power, dominion, authority, and offices of God, which are excellent and heroical gifts, and if they be occupied in Gods busineſſe, it shal redownd to his glory and the wealth of his people: But if they fal from his busineſſe, and follow their owne wil, or rather the wil of Satan,

The second part, of ciuil gouernors.

The text.

Iohn.12.31. Ephe.2.2. & Eph.6.12. tan prince of darkeneſſe and father of al the children of darkeneſſe, then ſhal all theſe glorious titles turne them to names of confuſion. For falling vnto vngodlines & framing them ſelues to the ſhape and faſhion of this worlde, Rom.12.2. nobilitie is turned into vile ſlauerie & bondage of ſinne, power and dominiō are turned into tyrannye, authority is become a ſwoorde of miſchiefe in a madde mans hand, al maieſty & honor is turned to myſerie, ſhame & confuſion: And euer the higher that men be: while they ſerue ſinne, more notable is their vice, and more peſtiferous to infect, as a cancarre, by euil examples: becauſe all mens eyes are bente to behold their doinges. *Euery fault of the minde is ſo much more euident, as the party is more notable, who hath it.* For the worthier the perſon is whiche offendeth, the more his offence is noted of others. Seeing that vertue in all whom God hath exalted is the mainteiner of their dignitie, without the which they fall from it: it ſhalbe moſte needefull for them to embrace vertue, & chiefly humility,

humilitie, whiche is the keeper of all vertues, which may put them euer in remembrance, from whence power is giuen them, for what end, who is aboue them, a iudge, an examiner of all their doings, who cannot bee deceiued. But as dignitie goeth nowe a daies, climbe who may climbe moſt higheſt, euery man exalteth him ſelfe, and tarrieth not the calling of God, humilitie is taken for no keeper, but for an vtter enimy vnto nobilitie. As I heard of a wicked climber & exalter of him ſelf, who hearing the ſentence of Chriſte in the Goſpel, *He that humbleth him ſelfe ſhal be exalted*: He moſte blaſphemouſly againſte Gods holy woorde ſaide, ſure it was not true, for if I, ſaid he, had not put forth nor aduanced my ſelfe, but followed this rule, I had neuer come to this dignity. For which blaſphemie, the vengeance of God ſmote him with ſouden death. I feare mee a great nũber are in England this day, which though in wordes they deny not this ſentẽce of Chriſt, yet inwardly they can ſcarſe diſgeſte it, elſe cer- Luk. 14. 11.

tein-

teinly they would neuer ſeeke ſo ambitiouſly to aduance them ſelues, to climbe by their owne might vncalled, neuer ſeeking the publique weale, but rather the deſtruction thereof, for their priuate wealth and lucre: which cauſeth vs to haue ſo many euil magiſtrates. For all the while that men gather goods vniuſtly by polling, pilling vſurie, extorſion, & Simmonie, and therewith ſeeke to climbe with bribes & bying of offices, it is ſcarſe poſſible of ſuch to haue wholſome magiſtrats.

S. Bernard. S. Bernard ſaid, *Of a bitter roote commeth a bitter fruite.* They enter in at the windowe (which is vſed aſwel in ciuil gouernemente as Eccleſiaſticall) and therefore may Chriſtes wordes well

Ihon. 10. 1. be verified, *He that entreth not in at the dore into the ſheepefolde, but climbeth up ſome other way, the ſame is a theefe and a robber.* And Eſaias complainte againſt Ieruſalem taketh place among vs, *Thy*

Eſai. 1. 13. *princes are wicked & cõpanions of theeſs, they loue gifts altogether and gape for rewardes: as for the fatherleſſe they helpe not him to his right, neither will they let*

the

the widdowes cause come before them. They wil not knowe their office to be ordeined of God, for the wealth and defence of al innocentes, for the aide of all that be in miserie: the time is come that Solomon speaketh of, *Whe the wicked man beare rule, the people shal mourne.* When had euer the people such cause to mourne as nowe, when the greatest number of all magistrates are occupied in their owne businesse, seeking rather the miserie of the people, then to take it away: rather to oppresse them thē to defend them, their hands be ready to receiue their monie, to rob and spoile them, but their eares are shut from hearing their cōplaintes, they are blinde to behold their calamities. Looke in all cuntries how lady Auarice hath set a woorke altogether mightie men, gentlemen and all riche men to robbe and spoile the poore, to turne them from their liuings, and frō their right, and euer the weakest goe to the walles. And being thus tormented and put from their right at home, they come to London a great number,

Pro. 29. 2.

as

as to a place where iuſtice ſhoulde be had, & ther they can haue none. They are ſuters to greate men, and can not come to their ſpeeche, their ſeruantes muſt haue bribes, and that no ſmall bribes: *All one bribes*. But as ſuche as be ſo dangerous to heare the pore, let them take heede leaſt God make it as ſtrange to them when they ſhal cal: for as Solomon ſaith, *Who ſo ſtoppeth his eare at the crying of the pore, he ſhall cry & not be heard*. We finde that pore mē mighte come to complaine of their wronges to the Kinges owne perſon. King Ioram, although he was one of the ſonnes of Achab, no good king, yet he heard the pore widowes cauſe and cauſed her to haue right: ſuch was the vſe then. I would to God that all noble men would diligently note that chapter, and followe the example. It ſhoulde not then bee ſo harde for the poore to haue ſucceſſe to thē, nor cō-ming to their preſence, they ſhoulde not be made ſo aſtonied & euē ſpeech-leſſe with terrible lookes, but ſhoulde mercifully & louingly be hard & ſuc-

Eſai.1.23.

Pro.21.13.

1.King.3.16.

2.Kin.8.3.

coured

coured gladly for Christes loue, considering we are the members of his bodie, euen as my hande woulde be glad to helpe my foot, when it is annoyed. O with what glad hearts & cleare cõsciences might noble men go to rest, when they had bestowed the whole day in hearing Christe himselfe complain in his members & redressing his wrõgs. But alas for lacke hereof poore people are driuen to seeke their right among the lawyers: And there as the prophet Ioel saith, Looke what ỹ Caterpillers had left in their robbery & oppression at home, all that doth the greedie Locustes, the lawyers, deuour at London. They laugh with ỹ monie which maketh others to weepe, & thus are the poore robbed on euerie side without redresse, and that of such as seeme to haue authoritie therto. When Christe suffered his passion there was one Barrabas, S. Mathewe calleth him a notable theef, a gẽtlemã theef, such as rob now a daies in veluet coates, and other two obscure theeues and nothing famous, the rusticall

Ioel. 1. 4.

Math. 27. 16.

theeues were hanged and Barraba was deliuered. Euen so nowe a dayes little theeues are hanged that steale of necessitie, but the great Barrabasses haue free liberty to rob & to spoil without al measure in the middest of the citie. The poore pyrate said to Alexander, we rob but a few in a ship, but thou robbest whole cuntries and kingdomes. Alas silly pore mẽbers of Christ, how you be shorn, oppressed, pulled, haled to & fro on euery side, who can not but lamẽt, if his heart be not of flint? There be a number euery terme, & many continually, which lamentably complain for lack of Iustice, but all in vaine. They spende ỳ which they had left, and many times more, whose il successe here causeth thousandes to tarry at home beggers and leese their right, & so it were better, the here to lel their coats: for this we see, be ỳ pore mas cause neuer so manifest a truth, ỳ rich shal for mony find 6. or 7. counsellers shall stande with subteltes and sophismes to cloak an euill matter & hide a knowne trueth

A pitteous caſe in a chriſtian commō wealth. Alas that euer manifeſt falſhood ſhould be mainteined, where ỹ God of trueth ought to be honored. But let them alone, they are occupied in their fathers buſines, euen ỹ prince of darkneſſe. *You are of your father the diuel:* Yet I cannot ſo leaue thē, I muſt needes cry on Gods behalfe, to his patrōs of Iuſtice, to you moſt redoubted prince, whō God hath made his miniſter for their defence: with all thoſe whō god hath placed in authoritie vnder you. Looke vpon their miſery, for this is our heauēly fathers buſineſſe to you apointed by his holy word. When I come among the people, I call vpon them, as my duety is, for ſeruice, duty and obedience vnto their prince, to all magiſtrates, to their Lordes, and to al that be put in authoritie ouer them, I let them heare their owne faultes. But in this place my duty is & my conſcience vppon Gods word bindeth me, ſeeing them ſo miſeraby, ſo wrongfully, ſo cruelly intreated on euery ſide, in Gods behalfe to pleade their

Iohn. 8. 44.

Rom. 13. 4.

cauſe, not by forme of mans lawe, but by Gods word, as an interceſſor. For as they are debters vnto you & other magiſtrates of loue, feare, ſeruice, & obediēce vnder God: So are you again debters vnto thē of loue, protectiō, of Iuſtice & equitie, mercy & pitie. If you denie thē theſe, they muſt ſuffer, but god ſhal reuenge thē. *He ſtandeth* (ſaith Dauid) *in the cōgregatiō of Gods, & as iudge among gods.* Take heede all you ẏ be counted as Goddes, Gods miniſters vppon earth, you haue one God iudge ouer you, which as he in ẏ ſame Pſalme ſharply rebuketh vngodly rulers for accepting of perſons of the vngodly: ſo he telleth faithfull chriſtiā magiſtrats, their true duties & buſineſſe in plaine words, *Defend the pore & needy, ſee that ſuch as be in neceſſitie haue right, deliuer the outcaſt & pore, ſaue thē frō the hands of the vngodly.* Heare haue all noble men & chriſtian magiſtrates moſt liuely ſet forth to them their heauenly fathers buſineſſe, wherein he woulde haue them continually occupied: woulde to God

Pſal. 82. 1.

the

the whole Pſalm were grauen in their hartes. Truely for lacke that this buſineſſe is not applied, but the pore deſpiſed in all places, it hath giuen ſuch boldneſſe to couetous cormorantes abrode, that now their robberies, extortion & open oppreſſion, hath no end nor limits, no banks can keepe in their violence. As for turning poore men out of their holdes, they take for no offence, but ſaie *Their lande is their owne, and forget altogether that the earth is the Lords, & the fulneſſe thereof.* Pſal. 24. 1.

They turne them out of their ſhrouds as thicke as mice. Thouſandes in England through ſuch begge nowe from dore to dore, which haue kept honeſt houſes. Theſe crie daily to God for vengeance, both againſt the greate Nemrothes workes thereof, and their Gen. 10. 8. 9.
mainteners. There be ſo many mighty Nemrothes in England, mightie hunters, that hunt for poſſeſſions & Lordſhips, that pore men are daily hunted out of their liuings: there is no couert nor denne can keep them ſafe. Theſe Nemrothes haue ſuch quick ſmelling

houndes, they can lye at London and turne men out of their farms and tennements, a hundred, some 200. miles of. O Lord, when wicked Achab hunted after Nabothes vineyard, he could not (though he were a king) obteine that pray, till cursed Iesabel (as womē many times haue shrewde wittes) til she tooke the matter in hand: So hard a thing it was in those dayes to wring a man from his fathers inheritaunce, which now a meane man will take in hande. And nowe our valiant Nemrothes can compasse the matter without the helpe of Iesabel, yet hath England euen now as great a number of Iesabels, which to mainteine their intollerable pride, their golden heads, wil not sticke to put too their wicked hands. O Lord what a number of such oppressors worse then Achab are in England, which *sell the poore for a paire of shoes*, of whome if God shoulde serue but 3. or 4. as he did Achab, to make the dogs lap the bloud of them, and their wiues & their posteritie, I thinke it would cause a great numbet

1. Kin. 21. 5.

Amo. 2. 6.

1. Kin. 22. 38

to

to beware of extorsion, to beware of oppression, & yet escaping temporall punishment, they are certein by Gods word, their bloud is reserued for hel-houndes, Cerberus and his companie: which they nothing feare. A pittifull case and great blindnesse, that hearing Gods word, man shoulde feare more temporall punishmente, then euerlasting. Yet hath Englande had of late some terrible exãples of Gods wrath in soudeine and straunge deathes of such as ioyne feelde to feelde and Esai. 5. 8. house to house. Greate pittie they were not cronicled to the terror of other which feare neither god nor mã, so hardened in sinne, that they seeke not to hide it, but rather are such as glorie in their mischefe: which maketh Psal. 52. 1. me oftentimes remember a writer in Musculus. our time, Musculus vpon Sainte Mathews gospel, which meruelled much at the subtile and manifold working of Satan, howe he after the expelling of superstition and hypocrisie, trauelleth most busilie to bring in open impietie. That wher as before, hipocrits,

men

men feared men and not God, now a great number, feare neither God nor man. The moſte wicked are counted moſt manlike, and innocencie is holden for beaſtlines: yet may wee not ſay hipocriſie is expelled, for as many of theſe Achabs as ſignifie they fauour Gods word by reading or hearing it, or with praier honouring him (as Chriſte ſaith) *with their lippes, their heartes beeing farre from him*, they are as deteſtable hypocrites as euer was couered in cowle or cloiſter. I cannot liken them better then to ỹ Iewes, that ſay to Chriſte, haile king of ỹ Iewes. What their painted friendſhip is, and howe of Chriſt it is eſteemed, S. Auguſtine ſetteth forth by an apt ſimilitude: *Euen as* (ſaith he) *a man ſhould come to embrace thee, to kiſſe & honour thee vpward, & beneath with a paier of ſhoes beaten full of nailes, tread vpon thy bare foote, the heade ſhall deſpiſe the honour done vnto it, and for the foote that ſmarteth, ſay, why treadeſt thou vppon mee? So when fained Goſpellers honour Chriſte our heade,*

Math. 15. 8.

Math. 27. 29

S. Auguſtine.

ſitting

ſitting in heauen and oppreſſeth his members in earthe, the heade ſhall ſpeake for the feete that ſmarte, and ſay, Why treadeſt thou on me? Paule had a zeale towards God, but he did tread vpon Chriſtes feete on earth, for whō the head cried forth of heauen, *Saul, Saul, why perſecuteſt thou me?* Although Chriſt ſitteth at the right hande of his father, yet lieth he in earth, he hungereth in earth, he ſuffereth al calamities here on earth, he is many times euill intreated here on earth. Wold to god we could beare away this briefe and ſhorte leſſon, that what we doe to his members vpon earth we do to him: it would bring men from oppreſſion, to ſhew mercy, without whiche no man can obteine mercie. If they would remember how the rich gluttone was damned in hel, not as we read for any violence, but for not ſhewing mercie, they might ſoone gather howe ſharpe iudgemēt remaineth for them, which are not only vnmerciful, but alſo violently adde thereunto oppreſſiō: who are ſo farre from mercie? a great num-

Act. 9. 4.

Math. 25. 40

Iam. 2. 13.

Luk. 16. 23.

ber. Their hearts will ſerue them to deſtroye whole townes, they would wiſh al ỹ people deſtroied to haue al the field brought to a ſhepe paſture. O cruel mercie: it is like to the mercy of a biſhop of Magũce in Germany, named Hatto, which as the cronicles mention 500. yeares agoe in time of a great dearth, called al the poore people in al ỹ whole country into a great barne, pretending to make a greate dole, but hauing them ſure inoughe, he fired the barne and brent them all vp, ſaying, *theſe be the mice whiche deuour vp the Corne.* This was a pollicie to make bread better cheape, but for this vnmercifull mercie, God made him an example for all vnmercifull men, to the worldes end. For a multitude of Rattes came & deuoured him in ſuch terrible ſorte, that where his name was written in windows, wals, or hanginges, they neuer ceaſed till it were raſed out. Some peraduenture ſhrinke to heare ſuch crueltie, & the terrible vengeance that enſued. But doubtleſſe there is almoſte daily as great

Regiſtrum mundi.

great cruelty practiſed amongſt vs, by ſuch bloudſuccours as being infected with the great dropſie of Auarice, alway drinking & euer a thirſt, by famiſhinge poore people, drinkinge vp their bloud, & with long continuance therin torment thē more greeuouſly, then he that brente them all in one hower. Now ſeeing as I ſaid this cruelty, robberie, and extorſion groweth daily to ſuch intollerable exceſſe, and ouerfloweth this Realm, becauſe it is not puniſhed nor reſtrained, it is high time for all thoſe magiſtrates that fear God, not onely to abſteine from this euil themſelues, but to reſiſt it alſo. It is God his buſines, he hath commaunded it, and will ſtraightly require it. Would to God all noble men would beware by the example of Saule, he had a commandement to apply Gods buſineſſe: *Go and ſmite Amelecke and haue no compaſſion on them &c.* He left his buſineſſe vndone, ſpared Ameleck and the faireſt of the beaſtes, but for this negligence he receiued of Samuell a ſorrowfull meſſage from God: 1.Sam.15.3.

Becauſe thou haſt caſt away the worde of the Lord, he hath caſt thee off alſo frō being King. Euen ſo in euery chriſtiā cō-mō wealth, god hath cōmanded rulers to deſtroy Amelecke, al extorſion, oppreſſion and robberie, to defende the needie & all innocentes. If they looke not to this buſines, but ſuffer Ameleck to liue, not only to liue but to grow in might, ſo truly as God liueth he ſhal caſt them of, they ſhal not be his magiſtrates. But let it once bee knowne that not onely our moſte noble king (whoſe godly example is a Lanterne to all other) but that alſo al his nobles aboute him haue wholy bente themſelues in his buſineſſe, to withſtand al violence, and to oppreſſe all oppreſſion, for defence of Gods people, that the wicked Achabs, mighte knowe that God had in England, a great nūber of Paſtors, Patrones, feeders and cheriſhers of his people: it ſhould doe that which the feare of God cannot do: that is, ſtop the great rage of violence, oppreſſion & extorſion, which taken away, would pluck from many

their

their vanitie in ſuperfluous and monſtrous apparell, in ſumptuous building, ſuche as ſeeke to bring paradiſe into earth, being the greateſt cauſes of all oppreſſion and ſpoiling of pore people, which moſte vaine vanities & blinde affections neuer reigned ſo much in all eſtates in England, as at this daie. It was a notable ſaying of Charles the fifte Emperour of that name to the Duke of Venice, when he had ſeene his princely Palace, a Paradiſe vpon earth. When the Duke loked ẏ he ſhould haue praiſed it exceedingly, Charles gaue it none other commendation but this. *Hæc ſunt quæ faciunt inuitos mori: theſe earthly vanities* (ſaid he) *are they which make vs loth to die.* A truer ſentence could not well bee ſpoken by any man. I woulde wiſh we ſhould looke in all our buildings. When the beautie thereof ſo increaſeth that it would greeue vs to depart from it, & to pluck down that piece againe, and to remember withal the holie Patriarkes & with S. Paule that wee haue not here a continuing citie

Charles the fifte to the duke of Venice.

Heb. 13. 14.

citie but we ſeeke one to come. But truely me thinke now in England for our vaine delighte in curiouſe buildinges, God hath plagued vs as hee
Gen.xi.7. did the builders of Babel, not with the confuſion of tongues, but with the confuſion of wits, our fancies can neuer be pleaſed, plucke downe and ſet vp, and when it contenteth vs not, downe with it again. Our mindes are neuer contented, nor neuer ſhall bee while wee ſeeke felicitie where it is not. Would God euery one woulde conſider what a hel it ſhould be to all that vainely delighte herein, when death ſhall with great violence, pluck thē from their earthly heauen. Moreouer, extorſion taken away, ſhall ſtraight abate the vnmeaſurable exceſſe in coſtly fare, whiche goeth beyonde the vaine banquetting of Sardanapalus or Eſopus, I dare not adde Cleopatra, which ſupped vp with a ſpoonefull of vinegre a perle valued to 50000 crownes. It wuld alſo abate the intollerable exceſſe in apparell, which cauſeth vs to haue robbers in

vel-

velvet coates, with S. Martins chains. But I must for lacke of time passe ouer these enormities, which alone giue mater inough for whole sermõs: I leaue them for other whiche shall followe, more able to paint out suche monsters in their collours. And here in conclusion I desire all noble men and godly Magistrates, deepely to ponder and reuolue in their Godlie memorie, what acceptable seruice they may doe, chieflie to God, and secondlie to the Kinges maiestie, and his whole realme, in employing their whole studie, how to resist all such as spoile Christes people, whome hee so tenderly loued, that he shed his bloud for them. Vertue ioyned with nobility spreadeth her beames ouer a whole realm. And so your diligence in Gods busines shall soone inflame all other to follow your example, that all may occupie them selues in God the fathers busines. But now that I haue hitherto charged the Ecclesiastical ministers, and after the ciuil gouernours, with al ritch and mightie men with negli-

negligence in God his busines, mee think I do heare the inferior mẽbers reioice and flatter them selues, as if all were taken from them, and they leste cleare in the sight of God. But if they consider their estate by Gods worde, they shal finde smal cause to aduance themselues. For Gods worde plainly telleth vs, both that euill and dumbe pastors and wicked rulers and magistrates, are sent of God, as a plague & punishment for the sinnes of the people. And therefore both Esaie & Osee after most terrible threatnings of God his vengance for sinne, bring in as a most grieuous plague of al, that euen the priestes, which shoulde call them from sinne, shal become so euil as the people. Which plague Saint Bernard saide in his time was come with a vãtage, for because the priestes were much worse then the people. And Amos as a most grieuous punishment of all other, threatneth hunger, not of breade, but of hearing Gods word. And concerning the ciuill magistrates, it is plaine in Iob, that for the

Iob. 34. 30.
Esai. 24. 2.
Osee. 4. 9.
Amos. 8. 11.
Iob. 34. 30.

the ſinne of the people God raiſeth hypocrites to reigne ouer them, that is to ſay, ſuch as haue the bare names of gouernours and protectors, & are in deede deſtroiers, oppreſſors of the people, ſubuerters of law and equitie. And ſeeing it is ſo, ſo many as feele the griefe and ſmarte of this plague, ought not to murmur againſt other, but patiently ſuffer, and be offended with their owne ſinnes, whiche haue deſerued this ſcourge & much more: and ſtudie for amendment, that God may take it away. For if they continu as they do, to murmure againſte god & their rulers, as the Iſraelites did, to prouoke daily his anger by multiplyinge ſynne in his ſighte, with enuie, malice, deceipt, backbiting, ſwearinge, fornication, & with vtter contempt of his worde, he ſhall for their puniſhmente, ſo multiply the number of euill gouernours, vniuſt Iudges, Iuſtices, & officers, that as it was ſpoken by a ieſter in the Emperoure Claudius time, the images of good magiſtrates may all be grauen in one ringe. Vopiſcus

ring. God hath cauſe greatly to bee diſpleaſed with al eſtates, when euery man ſhoulde looke vppon their owne faultes to ſeeke amendment, and as it is a prouerbe lately ſprong vp, no man amendeth him ſelfe, but euery man ſeeketh to amend other, and all that while nothing is amended. Mighty men and gentlemen, they ſay, the commonaltie liue to wel at eaſe, they grow euerie day to be gentlemen, and know not themſelues: their hornes muſte be cut ſhorter, by raiſing their rentes & by fines, by plucking awaye their paſtures, and ſo by many goodly pretences, Lady Auarice can whiſper in their eares. The mean men, they murmure and grudge, and ſay the gentlemen haue all, and there were neuer ſo many gentlemen and ſo little gentleneſſe. And by their natural Logike ye ſhall heare them reaſon howe theſe two *Conugata*, theſe yoake fellowes, gentlemen and gentleneſſe, ſhould be baniſhed ſo farre aſunder: And they laye all the miſerie of this common wealth vppon the gentlemen their

ſhoulders.

shoulders. But alas, good Christians, this is not ye way of amendment, *Si invicem mordetis & commeditis. If ye bite and deuour one another*, as Saint Paul saith, *take ye heede least ye be consumed one of another.* Gal. 5. 15. Histories make mentiō of a people called *Anthropophagi*, eaters of men, which al mens harts abhorre to hereof: And yet alas by Saint Paules rule, England is full of suche Anthropophagies. Euery man enuieth other, euery man biteth & gnaweth vpon other with venemous adders tongues, farre more noisome then any teeth. And whereon commeth it? Couetousnesse is the roote of all. Euery man scratcheth & pilleth from other: euery man would sucke the bloud of other: euery man encroacheth vpon an other. Couetousnesse hath eate away the large winges of charitie, and plucketh all to her selfe, shee is neuer satisfied, she hath chested all the olde gold in England & much of the new: she hath made ye ther was neuer more Idolatry in England, then at this day: But the Idols are hid, they come

not abrode. Alas noble prince, the Images of your aunceſters grauen in gold, & yours alſo, contrarie to your minde, are worſhipped as Goddes, & all that while the pore liuely Images of Chriſt, periſh in ỹ ſtreats, through hunger & cold. This commeth when couetouſneſſe hath baniſhed from amongſt vs Chriſtian charitie, when like moſt vnthankfull children, wee haue forgotten Chriſte his laſt will, when he ſo often before his paſſion did inculcate, loue, loue, loue, loue one another. And herein we ſhew our ſelues worſe then any carnall ſonnes: Which be they neuer ſo vnkinde, yet alway they remẽber ỹ laſt words of their earthly parẽts. Nay rather I may ſay, we are much worſe then ỹ bruite beaſtes, of whome when we conſider, howe wõderfully nature hath framed them to concord & vnite, to preſerue & helpe one another of their owne kinde: it may make vs vtterly to bee ashamed. The Hartes as Sainte Auguſtine writeth, ſwimming ouer a narrow ſea, in a company together, with much

Auguſtine.

much paine can beare vp their heads in the water: for the remedy wherof, euery one layeth his head vppon the hinder part of another, When the formoſt (hauing no ſtay) is fore weary he commeth behind, and thus euery one in his courſe, taketh paine for the whole herde. If men indued with reaſon would learne of theſe vnreaſonable creatures, this leſſon to help one another, as we are commaunded by Saint Paule, ſaying, *Beare ye one anothers burden, and ſo ſhall you fulfill the Law of Chriſt.* How ſoone then ſhould charitie, the band of perfectiō, which ſeeketh not her owne, but rather to profite other, be ſo ſpread among all degrees, that oure common wealth ſhould flouriſh in al godlines. But alas wee ſee that all goeth contrary. For whiles all men, as Saint Paule ſaith, *ſeeke the thinges that be their owne, & not other mens, not the thinges whiche appertaine to Chriſt: Philautia*, that is, ſelfe loue, and loue of priuate commoditie, hath baniſhed charitie, and loue to the common wealth. And if

Gal. 6. 2.
Col. 3. 14.
1. Cor. 13. 5.
Philip. 2. 4.
Phil. 2. 4.

we should seeke the cause & ground of all those euilles, why God his busines is so neglected among all estates and degrees, I think it should appear to be ignorance of God his holy wil. For if Mary and Ioseph so godly and deuout a couple, vnderstood not for a time Christes saying, *Wist ye not that I must goe about my fathers businesse?* as Saint Luke saith, *they vnderstoode not that saying*: What meruell is it, if we liuing so carnally and drowned in worldly pleasures and framed to the shape of this worlde, be ignorant in our heauenly fathers businesse? And therefore can not well applie them. But shall we thinke this to bee very strange, many apply not God his businesse nor his wil, which yet would disdain to be counted ignorant therein. But vndoubtedly, good christians, it is an vnfallible veritie, that negligence in performing God his will, commeth of ignorance. It is all one to know God and his will, & Saint 1 Ihon. 4. 8. Iohn saith plainely, *He that loueth not, knoweth not God.* For if he doe

know God, he cannot but loue him, and loue is alwaies occupied in Gods busines. By this rule Saint Augustine proueth, wee cannot keepe perfectly the first precept, to loue God so well as we ought to doe, while we are in this mortall life: For all our loue commeth of knowledge, but in this life, *ex parte cognoscimus, our knowledge is vnperfect.* And thus S. Augustines rule grounded vppon S. Iohn is true, that so farre as we knowe God, so far doe wee loue him, and so they that loue him nothing at all, they knowe him nothing at all. Although they seeme to haue neuer so much windie knoweledge, puffing vp their stomacke with presumption, as the Apostle sayeth, *scientia inflat, knowledge maketh a man swell:* So that if a man haue studied the scripture all his lyfe long, & learned the whole Bible by harte, and yet hane no loue, he is ignorant of God his will. The poore man that neuer opened booke, if the loue of god be shed abroad in his hart by the holy ghoste, he ouercommeth him

Augustine.

1. Cor. 13. 2.

1. Cor. 8. 1.

1. Cor. 13. 2.

Rom. 5. 5.

him, in the knowledge of Gods will.

Pembus. The Godly Pembus of whome wee reade in the Eccleſiaſticall hiſtory, when he was firſt taught ẏ firſt verſe

Pſal. 39. 1. of the Pſalme, 39. *I haue ſaide, I will take heede to my waies, that I offende not in my tongue.* He refuſed a long time to take out a new leſſon, iudging his firſt leſſon to be vnlearned, till he coulde perfectly practiſe it, by an holy con-

When Gods word is truly learned. uerſation. So ought wee alwaies to make our accounte to haue learned Gods worde, when wee haue learned charitie & obedience. But this knowledge, though it lack in many learned, yet ordinarily it commeth alwaies by hearing God his word. Rom. 10. *Faith*

Rom. 10. 17. *commeth of hearing, and hearing of the word of God.* Wherfore, as I ſaide, their caſe is to be lamented, which woulde gladly heare Gods word, & can haue no preachers. Then may we ſay, God hath aboundantly powred his grace among vs, that haue his goſpell ſo clearely ſet forth vnto vs, & haue ſuch oportunitie, ẏ there wanteth nothing

Luk. 8. 8. *but eares to heare.* We muſt haue eares

in

in our heartes to let it ſinke. But, O man, thriſe vnhappie and children of greater damnation, if wee harden our hearts, *and receiue ſuch aboundance of grace in vaine. The earth* (ſaith Sainte Paule) *whiche after the raine* (*of Gods grace*) *bringeth forth thornes and briers, is reproued, & is nigh vnto curſing, whoſe end is to be burned.* Woulde God all ẏ be in the courte, that will not vouchſafe, hauing ſo many Godly ſermons, to come forth of the hall into ẏ chappel, to heare them, would remember what a heauie ſtroke of Gods vengance hangeth ouer all their heads ẏ contemne his worde: and ouer thoſe in all places, which had rather be idle, and many times vngodly occupied in wanton and wicked paſtimes, then come to the churche, prophaning the Sabboth day, appointed for ẏ ſeruice of God, & the hearing of his worde, beſtoweing it more wickedly then many of the Gentiles. Yet if they woulde come to the ſermons, though their hearts were not well diſpoſed, Gods word might win them, as Saint 2. Co. 6. 1. Heb. 6. 8.

Auguſtine. Auguſtine was won by the preaching of S. Ambroſe, when he came only to heare his ſweete voice & eloquence. O ỳ they knew what diſhonour they did to Chriſt, ỳ eſteeme him ſo light, to preferre vaine, nay I ſay wicked thinges to the hearing of his holye
Heb. 10. 19. word, *Are not theſe they, as Saint Paul ſaith, which tread vnderfoote the Sonne of God, count the bloude of his teſtament, wherin he was ſanctified, an vnholy thing, & hath done deſpite to the ſpirit of grace?* O Lorde howe canſt thou holde thy hands from puniſhing this vnthankfulneſſe? Certainely I thinke all other wickednesse compared to this, is ſhadowed, & ſeemeth to be leſſe. I would to God we would remember manye times the plagues & tokens of Gods extreame wrath, that came vpon the Iewes, after firſte vnthankfully they had reiected Chriſt, & after his word, when they were deſtroied by *Titus* & *Veſpatian* ſuch a plague as neuer came vpon any other country. And looke on their vices: there reigned auarice, ambition, pride, extorſion, enuie,

uie, aduouterie, but these reigned also in other countries aboute, where no such vengance did light: but then did God thus exercise his wrath vpon them to the terrour of all other, for contempt of his holy worde and for their vnthankfulnesse: which beeing called so many waies by his prophets by him selfe, by the Apostles, stil hardened their hearts. This exceeded all other wickednesse in the word. Nowe if as greate vnthankfulnesse be found in many of vs towards Christe, & his gospell, set forth so plainely vnto vs: how cā we without speedie repētāce, but look for the terrible stroke of vēgance. *God (saith Val. max.) hath feete of wool, he commeth slowly to punish, but he hath hands of yron, when he commeth he striketh sore.* Philip King of Macedonie, hearing of one in his kingdom which he refused most vnthankfully to receiue a strāger, of whom before he had bene succoured in shipwracke, in extreme neede, for a worthie punishmente caused to bee printed in his forehead with an hot yron these two words,

Val. Max.

Philip king of Macedony.

wordes, *Ingratus hospes*, an vnthankful gueſt. O Lorde if we conſider, when we were ſtraungers from God, in the ſhipwrack of ſinne, howe mercifully Chriſte hath deliuered vs, and borne our ſinnes vpon his body. If after all this we moſte vnthankfully refuſe to receiue him, by refuſing of his word, may we not thinke our ſelues worthy many hote yrons to printe our vnthankfulneſſe to our ſhame? And vndoubtly ſo many as continue thus vnthankful, though it be not written in their forheads, to put them to worldly ſhame: yet ſhal it be grauen in their conſeience to their euerlaſting confuſion and damnation, *When the bookes of euery mans conſcience ſhal be layde open*, as Daniel ſaith. Their iudgement ſhalbe more ſtraight then Sodome & Gomorha, which that we may auoid, let vs all from the higheſt to the loweſt, pray with one accord, that God may ſoften and prepare our heartes with meekeneſſe and humilitie, and thankfulneſſe to embrace his goſpell, and his holy word: which ſhal inſtruct

Dani. 7. 10.

Math. 10. 15. & 11. 24.

vs in his holy wil, & teach vs to know his busineſſe euery man in his vocation, that (as Saint Paule ſaith) *euery one may giue attendance to them ſelues & to the flocke, wherein the holy ghoſte hath made them ouerſeers to rule the cõgregation of God, which he hath purchaſed with his bloud:* that all other rauenous Wolues may be turned to good ſhepheards. So that Chriſte his miniſters may enioy the portion aſſigned for the Goſpell: that all magiſtrates and gouernours may giue their whol ſtudie to the weale publique, and not to their priuate wealth, that they may bee mainteiners of Iuſtice and puniſhers of wrong: and that all inferiours may liue in due obedience, meekely, contenting themſelues euery one in their vocation, without murmuring or grudging: that vnder Chriſte & our noble prince his miniſter here one earth, we all being knit together with Chriſtian charitie, the bonde of perfection, may ſo faſten our eies vpon our Lode ſtarre, Gods word, that it may continually bee a Act. 20. 28.

lan-

Psa.119.105 lanterne to our feete, to guide our
2.Pet.1.19. waies throughe the deserte and darke wildernesse of this worlde: that our eyes bee neuer so blinded with shadowes of wordly thinges, to make vs to embrace false deceitfull, and temporall felicitie, for that which is true stedfast and euerlasting: that this lanterne, which shineth nowe, as Saint
1.Cor.13.12 Paule saith, *tanquam speculum*, as thorough a glasse, *and in a darke speaking, when that whiche is vnperfect shall bee taken away, wee may present vs to that eleare light whiche neuer is shadowed*
Rom.1.17. *with any darknesse*: that we may behold the blessed sighte of the glorious trinitie, the father, the sonne, and the holy Ghost, to whome bee all praise, al honor and glorie worlde without ende. Amen.

God saue the King.

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